Classification of Entrepreneurial Values
(Case Study: Female Social Entrepreneurs of Tehran)

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Abstract

"Social entrepreneurship" is an interdisciplinary concept proposed in the fields of management, , psychology and sociology, and it can be a suitable solution for solving social problems and a drive for social changes and economic development. During the last one or two decades, entrepreneurial actions and their types have expanded in the country, and among them, recognizing and categorizing entrepreneurial values is very important.

This article was done with the aim of sociological analysis and ranking of the components of the value system that encourages social entrepreneurship of women in Tehran, as well as the formation process of these values. Knowing these characteristics helps them to move and be more dynamic in reaching the desired level, both structurally and functionally, in the field of social entrepreneurship. By using the qualitative research approach, we tried to categorize these values while recognizing and understanding the process of forming the value system of women social entrepreneurs. Qualitative content analysis method was used to collect and analyze the findings. And through purposeful sampling and semi-structured interviews with 17 female social entrepreneurs who were known as the "founders" of the organization, data was collected, coded and analyzed, and then as a result of the process of converting concepts into categories, from 108 categories to Twenty-three concepts, and finally five sub-categories and finally reduced to three main categories. The research findings show; The most important values of women social entrepreneurs are caring for others and improving their living standards (collectivist values), seeking power and conservatism (individualistic values).

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Introduction

The field of social entrepreneurship activities includes issues that have not been addressed by economic entrepreneurship or the government, or that have been unable to solve those issues. Social entrepreneurs combine market discussion and social issues in a way that improves the lives of their beneficiaries, including the underprivileged, marginalized, women, children, and the elderly. Their indicators of success are not defined solely by profit – success for social entrepreneurs means that they improve the world around them (on a small scale). The use of the term social entrepreneurship and social entrepreneur was spread in some organizations during the years 1980-1990. Ashoka Global Endeavors, founded by Bill Drayton in 1980, aims to provide seed funding to entrepreneurs with a social vision. The history of social businesses as well as traces of social entrepreneurship activities in Iran can be searched in the country's history. Based on this history, the following evolutionary process is suggested, which includes three main stages: 1. Ancient Iran, 2. The spread of Islamic ideas and also Islamic contracts, 3. The emergence of modern concepts of entrepreneurship and social entrepreneurship in the country.

Undoubtedly, women, as half of the human population, have a direct impact on the development of society and, of course, its organizations. One of the main reasons for the weak presence of women in social and economic development is the existence of gender stereotypes about women, which are in conflict with management and leadership stereotypes. According to the data of the Global Gender Gap Report (2023), Iran is one of the countries with less than 40% equality between women and men in economic participation and opportunities and ranks 143 out of 146 countries. Also, with a score of less than 20%, Iran is one of the countries that shows the greatest inequality in income distribution between men and women.

The research of Sadeghi Fasaei and Khademi (2014) showes that the obstacles to the employment of Iranian women at the micro level are due to the lack of self-confidence and mistrust of women towards themselves. At the average level, family barriers and lack of socialization of women in the field of employment in the educational institution are among the barriers to employment. At the macro level, the gender structure of work prevents women from working, and in addition, the neglect of sexual harassment in the workplace, the rule of patriarchal ideology that prevents the promotion of women in managerial ranks and the phenomenon of the glass ceiling, and the culture of men's self-righteousness is a cultural void at the macro level.

Borquist (2019) believes that the social values of empathy, compassion, and moral commitment are fundamental values in decisions related to the field of social entrepreneurship. Also, according to the researches, these values are in accordance with feminine values and according to the ethics of care which is the result of gender socialization. But finding and hiding the values that define the activity of women in social businesses based on altruism and cause transformation in the society has been less studied in the context of Iranian research literature and the discourse of "women's social entrepreneurship".

Despite the significant researches that have been done regarding women's social entrepreneurship, there was a need to conduct a research in the field of social entrepreneurship literature, especially the process of formation and classification of values, to fill this gap by developing and evaluating a concept based on a value system using a qualitative method. and be answered deeply. This article is one of the first researches that has examined and described the value system of women social entrepreneurs in the context of Tehran city with a qualitative view. This research aims to know the value characteristics of women social entrepreneurs and also to construct and reveal the formation process of these characteristics.

Background

1. Susana C. Santos., et al. (2021) believe in a Quant research that people with anthropocentric personal values (eg, conservatism and self-enhancement) are more likely to choose self-employment as a career option when they are entrepreneurs. This effect is stronger when they engage in opportunity-based entrepreneurship

2. Ariele & et al. (2019)) believe in a Qualt. Research that Relationships between values and behavior suggest that values influence behavior in contexts related to their underlying motivations. Openness to change and conservative values are related in new contexts.

3. Sotiropoulou & et al.(2019) believe in a Quant research that Different types of social entrepreneurs are shown as "conservatives, traditionalists, assertive and cautious". The values of willingness to change and attention to others are seen in Greece.

4. Mendoza(2019) believes in a Qualt. Research that Reconciliation between identities motivated participants to commit to their entrepreneurial role, enabling them to persevere in their entrepreneurial endeavors, overcome obstacles, and create visions for the future.

5. Sánchez-Báez & et al.(2018)) believe in a Quant research that The personal values of conservatism and self-enhancement in the entrepreneur have a direct negative effect on innovation. It is also pointed out that entrepreneurial attitudes, such as openness to change and self-improvement, have a mediating role and a positive effect of values on innovation.

6. Ruskin & et al. (2016) believe in a Qulit. research that Social emotions such as sympathy and empathy are prerequisites for social and other-oriented motives in social entrepreneurshi.

Methodology

By using the qualitative research approach, we tried to categorize these values while recognizing and understanding the process of forming the value system of women social entrepreneurs. And qualitative content analysis method was used to collect and analyze the findings. In content analysis, words and phrases in the text are examined. In this inductive process, qualitative data collection, structuring and interpretation are used to understand more phenomena. Qualitative data are non-numerical and unstructured.

The theoretical principles of sampling were to ensure that the sampling activity for the study in the framework and the remaining research questions gave sufficient answers to the concerns of the research and continued with the progress of the study. Therefore, the sampling frame of the research is: the interview environment which included 17 small and medium social entrepreneurship institutions. In the meantime, a semi-structured interview was conducted with 17 managers of the institute to collect information. Since the research was in the field of understanding the value system of female social entrepreneur managers in Tehran and the managers had a key role in the institutions, therefore, the focus and priority of sample selection was with them. Based on the data and according to the need, the samples were those who answered the questions according to the concepts obtained from the previous interviews and helped to create the theory and answer the questions.

Findings

The research findings show; The most important values of women social entrepreneurs are caring for others and improving their living standards (collectivist values), and seeking power and conservatism (individualistic values). These values increase self-confidence, self-esteem, personality creation and self-esteem in women social entrepreneurs. Rethinking, reviewing life and the death of consciousness can be a deeply meaningful endeavor in life. Interviews show that

rethinking and reviewing life and past experiences leads to life satisfaction and purposefulness. and create a more positive view of life in women social entrepreneurs.

The interviews showed that the most important values of women social entrepreneurs are caring for others, improving the standard of living of others and preserving the environment, and the desire to change attitudes and lifestyles (collectivist values), conservatism (avoidance of politics), seeking power (ambition). and gaining credibility and visibility), self-leadership (individualistic values). Also, the research findings correct the results of Raskin et al.'s (2016) study that social emotions such as sympathy and empathy are preliminary to social and other-oriented motives in social entrepreneurship. The research findings show; Social entrepreneurs are not cooperative from the beginning. They don't think about the good of the society and somehow have various motives (sometimes anti-social) to start social entrepreneurship. In order to create a cooperative culture development strategy, women social entrepreneurs face the target society and their colleagues with their cultural capital (knowledge, experience and books) have their own In some situations of inter-organizational and union interactions, their words prevail due to the leverage of cultural capital they have. One of the factors that others (charities and Semans) refused to participate with them is the fact that women social entrepreneurs are equipped with social entrepreneurship theory and theories. It is clear that they face the target community with the slogan "We have come to grow with each other", "We are also people", but it can be said that their true statement is "We have come to make you grow". » In fact, the belief of cooperation is mutual understanding of each other's situations. Therefore, there is a conflict between the two views of the conservative charity and the specialist view of the female social entrepreneur. According to the interviewees, even in the possible partnership of companies, such as a cooperative, the relationship will be from top to bottom, and there will be conflict. Regarding the values of conservatism, seeking security, avoiding politics and seeking expediency in women social entrepreneurs, it can be said that these values are the cultural expression of individualistic values in the structural system of Iran. In a study, Javadi Yeganeh (2013) argues according to Piran's interpretation, since 2500 years ago, Iranian man has accepted security between freedom and security and organized people's behavior in such a way that "fear" is the main characteristic of Iranians.

The process of forming values gradually evolves with the experiences of social entrepreneurs in different fields and the stages of rethinking and conceptualizing their experiences. These background factors include family and social background, formal education, work experiences, and other personal experiences. Background refers to variables that shape their values, motivations, and different behaviors. Family background such as family's socio-economic background, learning and upbringing, social, moral and ideological values instilled by parents, freedom or lack of freedom of action, benefiting from family support or lack thereof, confidence and trust play an important role in identifying Opportunities and development of ideas play a role for many social entrepreneurs. Also, the findings show that all social entrepreneurs who previously had appropriate technical knowledge or specialized professional knowledge as well as soft skills have identified opportunities in their specialized fields. Experiences in the context of time, place and personal affinities can not only increase their knowledge, but also provide opportunities for some sparks to identify social problems. It is also important to mention that different sets of multiple contextual factors have influenced the development of opportunities for different social entrepreneurs. The findings show that women not only learn from their own experiences, but also teachers and important others such as their spouses cannot be ignored. The life experiences of social entrepreneurs from childhood have also had different effects on them. Through these experiences in different fields, they institutionalized social and moral values, improved their

knowledge and skills, and took the first step to socialize as an entrepreneur. Acquiring these human capitals has caused the formation of various values of individualistic and collectivist values in these women.

Conclusion

At first, the studies in the field of economics and management often consider the entrepreneur to have a series of inherent personality traits, through which they become entrepreneurial traits. That Schumpeter considers the characteristic of the entrepreneur to be innovation and the process of innovation as "creative destruction", or Peter Drecker considers the role of the entrepreneur to be learning and allocating resources to exploit opportunities in order to create value, and Carland introduces the entrepreneur as a person who is a company establishes and manages for the purpose of profit and growth and after that he thinks about advancing his personal goals, this confirms that the sociality of the process of becoming an entrepreneur has been less considered in these studies. What the current research shows is that each of these people has their own special family conditions and special experiences, and these can be the root of the formation of personal, moral, social, and economic values as well as a source of trust. It is their ego and self-belief.